

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

JUSTICE.

Various have been the opinions concerning the principle of justice. It is allowed by all, to be an attribute of the Deity. And perhaps none of his attributes have occasioned more dissensions in the Christian church, than this. The different views which men have entertained respecting it, have occasioned many schisms, in consequence of which, new systems of religion have been formed. One class of religionists maintain that it is just for an all-wise and merciful God, to determine to bring into existence a race of beings, and to decree the destiny of every individual. To this, all readily assent, provided it is admitted, that he is at all times guided by justice: But, the inquiry is, what is justice? Those who advocate the doctrine of election and reprobation, believe it consistent with justice, to appoint a part of mankind to the enjoyment of endless happiness, and to pass upon the residue, the sentence of endless misery. If this be denied, if its correctness be tested, the question is immediately asked, has not God an undoubted right to do what he pleases with his own? "Hath not the potter power over the clay, to make one vessel unto honour, and another unto dishonour?" We answer, yes, if the rules of justice be observed.

We are often told, that such a disposition of affairs existing, a better opportunity is offered for the Almighty to display his vindictive justice! that, if sin had not been permitted, the intelligent creation would have wanted this evidence, viz. that God was a just being, in the most extensive sense of the word. The amount of this appears to be, that God is dependent upon his creatures! For, had man been a little contrary, and refused to sin, (for, they admit that sin is a voluntary act) the attribute of justice could not have been fully displayed. This, in substance, is saying that it is impossible for God to be just, unless some other being is unjust: for it will be admitted, that sin is an act of injustice.

What should we think of a man, who should assert, that one man could not be wise, unless another was ignorant; or, that it was necessary for one to be sick, in order that another might enjoy health? We should, at once, conclude that he was destitute of reason. Yet, this would be reasoning full as correctly as the foregoing. Justice is that virtue, in the exercise of which, we give to every one that which is his due. Now, will it be contended, that God cannot render unto every being according to his deserts, that he cannot bestow upon him what is his due, un-

less this being pervert his way, and turn an enemy to his Creator? This would be limiting the Almighty to a sphere less capacious than that occupied by man: For, we are required to "deal justly;" and no man will pretend, that we are unable to perform this duty. Hence, instead of an Almighty Being, we should make Deity less powerful than ourselves, who are said to be "less than nothing, and vanity."

Again, another class of people consider it just for God to create beings, and give them liberty to act as they choose, to make them agents, and permit them to take their own course; well knowing, that these beings would involve themselves in endless ruin.—Without entering into any discussion, respecting the similarity, which appears to exist, between foreordination, and foreknowledge as to the Deity, we would ask, can we justify the character of God, in creating man thus, and leaving him to a fate, worse than annihilation? Could we justify ourselves in a similar act? no, the thought is preposterous.

Perhaps, it may be answered, that "God's ways, are not as our ways, nor his thoughts, as our thoughts." We admit this, and if we look at our own actions, and see that they are all bounded by the shortsightedness of human intellect; and if we consider the trifling things, about which our thoughts are generally occupied, we shall have full evidence of the fact. But, such a subterfuge, avails nothing. This is not saying, that justice in God is different in essence, compared with the same principle in man: The only dissimilarity which exists, is in degree. An all-powerful being possesses the means of exercising it to a greater extent than man, yet, it remains forever the same. If this be not admitted, we ask, where is the proof that any attribute which we ascribe to the Deity, is, in any manner, similar to the same qualities in man? Who ever thought that goodness in God, was different from that in us, save in degree? Who will pretend, that mercy in the two beings, bears not the same relation to each other? and so, of every other quality. And, must justice be the only attribute, which possesses not this resemblance! These are a few thoughts, penned in the hurry of the moment. If any of our readers should think them incongruous, they will please to expose them.

B. H.

FOR THE CHRISTIAN TELESCOPE.

DEATH.

Death in any form, at first view, appears dreadful, and strikes terror to the hearts of most people who witness the last moments of an intelligent being, about to leave all those endearing relations in life, which have been instituted by the Father of our spirits to make our sojourn here agreeable to ourselves and pleasant to those around us; and which is so in fact, in all those instances, where a virtuous life has been practised. But the gospel presents to the believer, another, and a better world! it opens to his view, a state of immortality, incorruptibility and glory, for Adam's numerous race!

But how much more appalling, nay dreadful, is death to the mind which has been taught to believe, and really does believe, that the subject who lies motionless in the coffin, has departed without leaving an evidence behind, of being born again; and that against such, the door of mercy is forever shut. The minister of religion, the *professed* herald of the triumphs of the cross; he who would pass himself upon the world as the humble imitator of the blessed Redeemer, can administer no comfort, no consolation to the bereaved relatives; no attempt is made to dry the tears of the mourners, no hopes or expectations encouraged of a happy re-union in another and a better world; but he says, the Saviour has informed us, "If we die in our sins where he has gone we can never come" The writer of this calls upon his readers to examine the New Testament, and see if they can find such a declaration of the Saviour. Should you say you can find something which conveys the same meaning, we reply, that there is an essential difference between "If ye die in your sins," and "Ye shall die in your sins;" the last being the words of our Saviour to the Jews. I wish to query a little on this subject; was there ever any being of all the human race in possession of his reason, who, when leaving this world, if asked the question, would not acknowledge himself a sinner? and if so, must not even the most holy man that ever lived, pass through a greater change, in order to be perfectly happy, than he can experience in this mode of being? I answer yes, and *that change* is the process of the resurrection as expressed by the apostle Paul; "For this corruptible must put on incorruption, and this mortal must put on immortality," 1 Cor. xv. 53. What has creature agency to do with this change? certainly nothing, if this declaration of the apostle be admitted, as applicable to all mankind; and I do not see how it can be questioned, for the apostle in the 22d verse, says, "For as in Adam all die, even so in Christ shall all be made alive." From these statements of the apostle two things are proved; First, that a greater change will take place with all mankind, than they can experience in this life; and second, that all men will be made incorruptible & immortal, & of course not subject to change. I introduce one more instance of quoting scripture at a funeral; the clergyman observed, that the righteousness of God which is by faith of Jesus Christ, is unto *all* and upon *all* them that believe," here he stopped; the next words in the same verse are, —*for there is no difference.*" This was a child's funeral; and certainly the minister would not have us believe, that unless the child was a believer in this world, the righteousness of God would be of no avail. The next words following those partially quoted, read thus; "For all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus. Rom iii. 22, 23, 24. Another passage quoted and designed I presume to comfort the mourners, was, that Christ came to destroy death and him that had its power; I could wish he had continued, "that is the devil, and deliver them, who through fear of

death were all their life-time subject to bondage." Heb. ii. 14, 15.

I mention one other instance of the use of scripture, which I have frequently heard at funerals. "For we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised to stand before the great tribunal bar of God, there to receive the irrevocable sentence, either come ye blessed, or depart ye cursed." The fact stated by St. Paul is not like this. See 1. Cor. xv. 51, 52. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed." These few instances are introduced, not merely for the purpose of finding fault, but to caution such clergymen to desist from using scripture in this manner, and also in the hope to excite to a careful study of the scriptures, by all those, at least who are desirous of knowing the truth; for our Saviour has said, "the truth shall make you free." W.

FOR THE CHRISTIAN TELESCOPE.

"A little leaven leaveneth the whole lump."

Among all societies of men, certain individuals are found who are unfriendly to the interests of that society. This is so common, that the expression, "no church without a hypocrite," has passed into a proverb. Such characters, if they have any light of their own, are anxious to hide it; if they possess a candle, they are seen to put it under a bushel.

That bad effects are often produced in society by pretended friends, needs not a moment's time to establish. Experience and observation will convince the attentive observer, that such is the fact. "A little leaven," will, sometimes, "leaven the whole lump." This motto is not to be taken in its widest sense. It is expressed in general terms, and as such, it will bear the test of examination.

Let us examine the metaphor. Leaven will ferment that which comes in contact with it, if it be a substance liable to fermentation. This process is generally carried on, till all becomes one common mass of acidity, unless some counteracting power be applied, to stop its progress. What then must be done? "In what way can this wonderworking power be checked?" "Purge out the old leaven," says the word of truth. But we would not by this be understood, to recommend the old Pharisaical dogmas, and again bring into vogue, the once popular phrase, "they wicked and we righteous." But, we would enforce the duty of living exemplary lives, and of taking heed to the maxims of the Saviour; "Beware! of the leaven of the Scribes and Pharisees." The machinations of a few artful men, may produce injuries, whose effects will last, till the whole body is contaminated. Such are those, who are "saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach."

But, there is a leaven, whose effects are peculiarly auspicious to the gospel of divine grace. Hence we are informed by our Saviour, that "the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." This is not the old leaven of the Pharisees,

neither the leaven of malice, and wickedness; but, it is the leaven, which maketh the "bread of sincerity, and truth."

B. H.

SELECTIONS.

REFLECTIONS ON GENESIS i. 26, FIRST CLAUSE.

"And God said, let us make man in our image, after our likeness."

Here, observe, the language of the Creator is different from the preceding: Instead of saying, *Let there be men*, God said, *Let us make man*, or, we will make man, *in our image, after our likeness*. As much as to say—"Now we have formed and furnished the earth, let us make man, the noblest of our works, to inhabit, cultivate, and enjoy it." The superiour excellency of the human nature is signified by the distinguished manner in which God is represented as addressing himself to the formation of man.

The plural number is used [*And God said, let us make man*]; but according to the genius of the Hebrew language, this is only a magnificent way of expressing the majesty of God; and amounts to no more than this, *And God said, I will make man*. So Gen. xi. 7. *Go to, let us go down*, i. e. I will go down. Thus God is *our Makers*. Job xxxv. 10. Psalm cxlix. 2. *Thy Creators*, Eccl. xii. 1. *Thy makers is thy husband*, Isai. liv. 5. which are all to be understood, and rendered in the singular number. "Nouns appellative denoting dominion, according to the Hebrew idiom, are put in the plural instead of the singular." Should it be supposed that the great God here speaks to some other being or beings besides himself, it must be to some subordinate beings; for neither this, nor any other passage of scripture, can justly be explained inconsistently with the unity, simplicity, or singleness of the divine nature.

Let us make man in our own image, [*Heb. in the sketch or shadow of us*] *after, or like, our likeness*.—These words, with respect to God, are diminutive, and denote that the most perfect endowments of the human nature are but a sketch, a shadow, or something resembling the likeness of God. And yet, with respect to other creatures on earth, it speaks high distinction and superiority. For this sketch of the Image of God in Man must include, 1, The noble faculties of his mind; understanding and will, or freedom of choice, for the government of all his actions and passions, and his continual improvement in wisdom, purity, and happiness. 2, His dominion over the inferior creatures, is expressly mentioned, *verses 26, 28*, by which he is God's representative, or viceroy upon earth.

But divines have understood this Image of God, as consisting in righteousness and true holiness; which they affirm, were *created with Adam*. Meaning, not that *Adam* was created with such powers as rendered him capable of acquiring righteousness and holiness, but that he was *made* in this Image of God; it was *concreated* with him, or *wrought into his nature*, at the same time that it was created; and so belonged to it as a natural faculty or instinct. This they call *original righteousness*, which they ground principally upon the two following passages. Col. iii. 9, 10. "Lie not one to another, seeing that you have [*by your christian profession*] put off the old man with his deeds; and have put on the new man, which is re-

newed in knowledge after the Image of him that created him." Eph. iv. 22, 23, 24. "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. All this is supposed to relate to Adam's being originally created in the Image of God.

The *old man*, say they, is a corrupt nature derived from *Adam*; and the *new man*, is fallen man restored to the primitive temper, or to that righteousness and holiness in which they suppose Adam was created. But this is wide of the apostle's sense. It is not uncommon with him to compare the christian church to a man, or the human body, of which *Christ* is the head, and we are all of us members in particular. The *new man* was created, when God erected the gospel dispensation, and *broke down the middle wall of partition between us Jews and Gentiles*, (Eph. ii. 13-16) *for to make to himself* in the gospel, *of twain*, or of the two parties, believing Jews and Gentiles, *one new man*, or the new constitution and community, under the gospel. To this *new man*, the *old man* is directly opposed; and therefore must signify the gentile state or community, headed by a spirit of hostility, to which, before their conversion, they were joined. This is confirmed by the apostle, Eph. ii. 11. "Wherefore remember, that ye being in time past *Gentiles* in the flesh," &c. And chap. iv. 17, &c. "This I say—that ye walk not as other *Gentiles* walk," &c. They formerly belonged to the *old man*, and the body of impure, idolatrous heathen; but now they had, by their christian profession, *put off this old man, together with all his wicked deeds*, Col. iii. 9, 10, and had *put on the new man*, or were joined to the christian church or community: And therefore, they were obliged to be *renewed in the spirit of their minds*, and to live in *knowledge* [true wisdom] or in *righteousness and true holiness*. For God created the *new man*, or constituted the Christian Church, in wisdom and righteousness and holiness, after his own Image, or the rectitude of his nature, with this design, to promote the same rectitude among men. For (Eph. xi. 10) *we*, the new man, or the whole body of christians, *are God's workmanship, created in Christ Jesus unto good works, which God ordained, when he formed the Gospel Scheme, that we should walk in them*.

But what hath this to do with *Adam's* being created in righteousness and true holiness? Which, in the nature of things, could not be created, or wrought into his nature at the same time he was made; because such a righteousness would have been produced in him without his knowledge and consent; and so would have been no righteousness at all. For whatever is wrought in my nature without my knowledge and choice, cannot possibly be either sin or virtue in me, because it is no act of mine; but must be a mere natural instinct, like the industry of the bee, or the fierceness of the lion. Righteousness is right action, directed by knowledge and judgment; but *Adam* could neither act, nor know, nor judge, before he and all his intellectual powers were created; and therefore he must exist and use his intellectual powers, before he could be righteous and holy.

[TO BE CONTINUED.]

ATONEMENT.

The belief, that the great Jehovah was offended with his creatures to that degree, that nothing but the death of Christ, or the endless misery of mankind, could appease his anger, is an idea that has done more injury to the christian religion, than the writings of all its opposers, for many centuries.

The error has been fatal to the life and spirit of the religion of Christ in our world; all those principles which are to be *dreaded* by men, have been believed to *exist in God*; and professors have been moulded into the image of their Deity, and become more cruel than the uncultivated savage! A persecuting inquisition is a lively representation of the God which professed christians have believed in, ever since the apostacy. It is every day's practice to represent the Almighty so offended with man, that he employs his infinite mind in devising *unspeakable tortures*, as retaliations on those with whom he is offended. These ideas have so obscured the whole nature of God from us, that the capacious region of the human mind has been darkened by an almost impenetrable cloud; even the tender charities of nature have been frozen with such tenets, and the natural friendship common to human society has, in a thousand instances, been driven from the walks of man. But, says the reader, is it likely, that persecution ever rose from men's believing that God was an enemy to wicked men? Undoubtedly; for, had all professors of christianity believed, that God had compassion on the ignorant and those who are out of the way, how could they have persecuted those they believed in error? but with contrary views, those who professed to believe in Christ, who professed to be the real disciples of him who taught his disciples to *love their enemies*, have been the fomenters of persecution; they have persecuted, *even unto death*, those who could not believe all the absurdities in *orthodox creeds*. It may be asked, if those animosities did not arise from pride, ambition or carnal-mindedness? I answer, yes; and so does the God in whom *persecuting christians believe*, for they form a God altogether like unto themselves; therefore, while they vainly imagine they are in the service of the true God, they are following the dictates of pride, and unlawful ambition, the natural productions of a carnal mind; and atonement is the only remedy for the evil.

Men are dissatisfied with the Almighty and his providence; they are dissatisfied with, and are enemies of, one another; whereas, our true happiness consists in loving God, and our neighbours. Men, in possession of vile appetites, pursue with greediness their gratification; but still, they retain their wants, their souls are allied to heaven and holiness and can never be happy without them. They are conscious of sin and feel condemnation resting on their minds; they look forward to the awful scene of dissolution, and their souls start back with horror.

Death is the *King of Terrors* to the unreconciled: how awful are the thoughts of death to those whose hopes are only the feeble productions of their fears and wants, unsupported with divine evidence! O, how necessary is atoning grace, on such an occasion, whereby a divine confidence may be enjoyed; the value thereof cannot be estimated by earthly treasures; all the shining dust of India, and the riches of

the South, are poverty when compared to a reconciled mind.

That *man receives the atonement* was evidently the opinion of St. Paul: "And not only so, but we also *joy in God*, through our Lord Jesus Christ, by whom *we have now received the atonement*." Rom. v. 11. We read that men are enemies to God by wicked works, which teaches us that enmity is wickedness: Should we then dare to say, that God is our enemy? It is wrong for us to be enemies even to those who injure us, much more to those who never had it in their power to do us any harm. I wish to ask, did any of God's creatures ever *injure him*? Surely not. Why then does he turn our enemy? He commands us to love our enemies, that we may be like him; but *if he hate his enemies, we must hate ours*, if we would be like him. If he be *not our enemy*, he needs *no atonement*. But if men are *enemies to God*, they need an atonement to bring them to love him who loves them.

Treatise on Atonement.

FROM PAYNE'S EPITOME OF HISTORY.

THE DOCTRINE OF ZOROASTER.

The followers of Zoroaster are so penetrated with the idea of the immensity and omnipresence of God, that they esteem it a proof of great narrowness of sentiment to erect temples to him, as conveying the grovelling idea of confining him who fills all space, between four walls. Hence, they make use of the celebrated saying, "there is no temple worthy of the majesty of God, except the whole universe, and the heart of an honest man."

Of all opinions, they esteem that most sacred which supposes that God was the sole, necessary, and self-existent Being, from all eternity, and is the Supreme Author of all good.

Hence they detest the schisms of the Persians, who admit the co-eternity of two principles, of good and evil, and all the absurdities of Manicheism. They maintain, that since many effects in nature, which at first view appear to be evils, are justified, as to the wisdom of their causes, by their ultimately issuing in a known superior good; therefore, it is just we should believe that all the rest are so, though their ends, probably for wise reasons, are concealed from us.

Hence they alledge, that it is the utmost rashness and impropriety to infer absolute evil from some individuals appearing to suffer from those primordial laws to which God has subjected all his works, in general, without excepting man, whose good has been as much consulted as was fitting it should be, of which God ought surely to be a competent judge.

Hence they deny that Omnipotence has introduced real evil into nature, and maintain that no evil actually exists, but what is imaginary, temporary, and bearing no proportion to real, infinite, and eternal goodness. This, adds the author, "if it be superstition, is the sublimity of it."

KNOW THYSELF.

"The heart is deceitful above all things and desperately wicked."

SCRIPTURE.

Although it is impossible for mankind to act without a motive, still, we think it is very possible for men to act without properly considering the motives on which their actions turn. Men either depend upon themselves, their fellows, or their Maker, for the things they need. If a man confides in the protection of his God, he will be independent in his princi-

ples. But, if he is depending upon his fellows, he is blinded by a false calculation of interest; and, after subjecting himself to a species of criminal and disgraceful temporizing, and plodding on as a time-server, misses his object, and has the unenviable satisfaction of reproaching himself for his hypocrisy and folly.

We believe no man of age and experience, who possesses common sense, will deny the declaration, that, this world does not possess any thing of sufficient value to tempt a *wise* man to play the fool, and carry *two faces* at the same time. That many men who think themselves wise do this, and count it wisdom, is a lamentable truth. For ourselves, we consider Diogenes in his *tub*, to be more enviably situated than the cowardly timeserving potentate in his *palace*. Of all slavery, *mental* slavery is the most degrading. The *body* may be confined and trammelled with chains in a dungeon, and the *mind* be free as air. But the mind can never be chained without the body is a slave likewise!

We tender the above remarks, (and we think them just,) respectfully, but earnestly, to every person who fears poor, foolish, impotent man, and who is daily committing mental suicide on his better judgment, and strangling his sentiments in their birth, lest he should lose the unmeaning *nod* of some pharisee, or the good opinion of those who *care nothing for him*!

We conclude our remarks, for the present, with the words of one who knew human nature, whose advice is deserving of attention, and who never countenanced error, but cheerfully surrendered his life in defence of the Truth. "Seek *first* the kingdom of God and his righteousness," saith the Lord Jesus Christ.

Gospel Herald.

EMULATION.

Emulation has been termed a spur to virtue, and assumes to be a spur of gold. But it is a spur composed of baser materials, and if tried in the furnace, will be found to want that *fixedness* which is the characteristic of gold. He that pursues virtue only to surpass others, is not far from wishing others less forward than himself; and he that rejoices too much at his own perfections, will be too little grieved at the defects of other men. We might also insist upon this, that true virtue, though the most humble of all things, is the most progressive; it must persevere to the end. But as Alexander scorned the Olympic games, because there were no kings to contend with, so he that starts only to outstrip others, will suspend his exertions when that is attained; and self-love will, in many cases, incline him to stoop for the prize, even before he has obtained the victory. But the views of the christian are more extensive, and more enduring; his ambition is, not to conquer others, but *himself*, and he unbuckles his armour, only for the shroud.

ORTHODOX WIT.

A religious Anecdote has been circulated in the orthodox publications of the day which savours of the folly and weakness of the opposers to God's salvation. The story amounts to the following:

A child discoursing with an adult person of "*The Children in the Woods*," (a famous story,) asked, (the Universalist, of course,) where the children went, when they died? To Heaven, was the reply. Well, where did the wicked uncle go, when he died? To Heaven, was the answer. Won't he kill the children again? asked the child!

This is a pretty Anecdote; it will bear an improvement. Where did Uriah the Hittite go, when he died? To Heaven. Where did David go, when he died? To Heaven. What! They both go to Heaven? Won't David kill Uriah again?

Where did the poor Christians go, whom Saul of Tarsus (afterwards Paul,) persecuted? To Heaven. Where did Paul go? To Heaven. Won't Paul persecute them again?

But, where did *Servetus* go, when he died? To Heaven. Where did John Calvin (his murderer) go? To Heaven. Won't Calvin *roast* Servetus again?

The lovers of orthodox wit may answer the above interrogatories.—*Gospel Herald.*

THE PRICE OF HAPPINESS.

An interesting, but care-worn peasant, in vacant mood of mind, entered the store of a wealthy merchant in this city, and as he paced along, his eye rested upon an unusual quantity of gold and silver coin, which the clerks were busied in counting. His heart sunk within him as he felt the chill of November, which reminded him of the poverty of his lot and the misery of his family, and turning away in despair, he ejaculated to himself, "how happy some of that money would make me!" "What is that you say, my friend?" interrogated the merchant.—The confused peasant begged to be excused:—he was not conscious of uttering any thing at the moment; at any rate his thought was not meant for his ear. But the kind-hearted merchant would not take denial, and the poor man repeated what before had involuntarily broke from his lips, "And how much, my dear fellow, would it take to make you happy?" "O, I don't know:—the winter is coming on apace, and I have no wood; my wife and children are but poorly clad, for I have been sick. Our wants are limited, however, and fifteen dollars would dissipate the gloom of winter." "John, count this man fifteen dollars."—The ingenuous heart can feel like the grateful stranger, the nobleness of such bounty, and exult for human nature that meek-eyed charity should find such a kindred abode. At evening, the clerk inquired, what entry he should make of the money? "O! say, By making a man happy, \$15," answered the no less eccentric, than humane merchant. A ray of heavenly light does occasionally break upon this scene of war, of selfishness and ambitious strife: enough to agonize the spirit with despair, for the future safety of that unnumbered host, who never feel a glow of charity, and whose breasts are the abodes of "fraud, oppression and hypocrisy." *N. Y. Amer.*

ORIGINAL POETRY.

The following lines were occasioned by the death of Mr. JOHN COLMAN, who departed this life, August 20th, 1824, in the 23d year of his age.

Farewell, dear friend, thy pains are o'er,
Earth and its beauties please no more:
Thy griefs are hush'd, thy tears are fled,
And thou art number'd with the dead.

On earth, thy smiles, the heart could cheer,
Thy presence check the flowing tear:
The music of thy tongue could raise
The heart in ardent, grateful praise.

But still that voice, and mute that tongue,
Which oft hosannas sweetly sung:
The crimson fount has ceas'd to flow,
And death hath clos'd the scene below.

Parents in mournful grief attend,
And o'er thy mould'ring ashes bend:
Brethren and Sisters, round thy bier,
In silence drop affliction's tear.

But hope still lingers near the heart,
And saith, 'though friends are doom'd to part,
The rapt'rous visions of the skies
Shall bless their weeping, longing eyes.

Then hush'd be ev'ry murmur'ing sigh;
Faith points to realms beyond the sky,
Where grief, and pain, and death are past,
And joys celestial ever last.

Such was thy faith, thy hope, thy joy,
Nor could the pains of death annoy
Thy peaceful spirit on the way
That leads to everlasting day.

THE CHRISTIAN TELESCOPE.

Discussion at Philadelphia.

Mr. M'Calla, it seems, has been labouring to prejudice the public mind against the numbers now publishing by Mr. Jennings, the Reporter, containing the debate between him and Mr. Kneeland, by representing it as a partial and imperfect statement of what passed in public. But how could he know that the statement of the debate by Mr. Jennings was *partial or imperfect*? since at the time Mr. M'Calla published this declaration, he had not seen the manuscript, containing the debate, nor was the pamphlet out of press.—His declaration strongly implies that he is ashamed to appear from the press, in the language which he used on that occasion.

The plain fact is, neither Mr. M'Calla, nor Mr. Kneeland, have any concern with the publication of the controversy, farther than to examine the proof-sheets of their own arguments. The Reporter is accountable to the public for the correctness of the work, and to the public he must answer, if he be guilty of any material errors. We understand, however, that he is an able and correct Reporter.

EDITOR.

ORDINATION.

On the 18th instant, the Rev. Stephen Cutler, a preacher of Universal Restoration, was publicly ordained as Pastor over the Society at Cumberland-Hill, R. I. The order of the service was as follows:

Select portions of scripture, by Br. Jasial P. Fuller.—Introductory prayer, by Br. Adin Ballou.—Sermon by Br. Jacob Wood.—Ordaining prayer, by Br. Robert L. Killam.—Charge and delivery of the scriptures, by Br. Jacob Frieze.—Right hand of fellowship, by Br. Charles Hudson.—Concluding prayer, by Br. Calvin Gardner.

The services were appropriate and impressive, and commanded the attention of a numerous and respectable audience.

DEDICATION.

The new and elegant Church, erected by the First Independent Universalist Society in the City of Hartford, Ct. was dedicated to the service of Almighty God, on Wednesday, the 18th instant. The day was fine, and the audience numerous and attentive. The public services were appropriate, and appeared to excite a deep interest in the minds of the assembly, who attended to witness the solemnities of the occasion.

Order of Service.—Select portions of scripture, by Brother Joshua Flagg, of Dana, Ms.—Introductory prayer, by Br. John Bisbe, jr. Pastor elect of the Society.—Dedicatory prayer, by Br. Edward Mitchell, of New-York.—Sermon, by Br. Hosea Ballou, of Boston, from Haggai ii. 6, 7.—Concluding prayer, by Br. David Pickering, of Providence, R. I.—Benediction, by Br. H. Ballou.

Installation.—On Thursday, the 19th instant, Br. John Bisbe, jr. was set apart by installation, as Pastor of the First Independent Universalist Society in the City of Hartford, Ct. The order of service was as follows:—Introductory prayer, by Brother Nehemiah Dodge, of New-London, Ct.—Sermon, by Br. D. Pickering, from Acts. v. 20.—Installation prayer, by

Br. J. Flagg.—Delivery of the scriptures and charge by Br. H. Ballou.—Right hand of fellowship and fellowship of the Churches, by Br. J. Flagg.—Concluding prayer, by Br. Thomas F. King, of Norwalk, Ct.—Benediction by Br. J. Bisbe, jr.

The services of each day were solemn and impressive, and received additional interest by the excellent performance of a full Choir of Singers, of whom, appearances justified the conclusion that they sang with the spirit, and with the understanding also.

From the well-known abilities of Br. Bisbe, and the ample field which opens for his labours in that section of the heritage, we indulge the most pleasing anticipations. May the Chief Shepherd crown his efforts with success, and render him the joyful instrument of strengthening, and building up the cause of Zion.

MARRIED.

In this town, on the 15th inst. by Rev. Mr. Gano, Mr. Benjamin Lewis, to Miss Mary H. Mann, eldest daughter of Mr. David E. Mann, all of this town.

On Sunday evening last, by Rev. Mr. Brown, Mr. Gilbert Ritch, to Miss Lydia W. Jennings, all of this town.

DIED.

In this town, on the 20th inst. Mr. John Colman, in his 23d year. He bore a long and painful illness with christian fortitude and resignation.

In Pawtuxet, after a short illness, Mr. Edward Smith, aged 20 years. He was an enterprising young man, a dutiful son, and a kind and affectionate brother.

In New Berlin, N. Y. July 14, 1824, the Rev. Arthur Field, aged 25 years. He was a dutiful child, a tender husband, an affectionate friend, a social and agreeable companion; and sustained the character and performed the duties of a minister of the gospel with ability and faithfulness. During a protracted and painful consumption, he manifested a cheerful patience, and a truly christian resignation. He anticipated the wishes of his friends, by assuring them in the moment of dissolution of the increasing confidence of his faith in the salvation of all men. Every arrangement was made by his own direction, for his funeral, and bidding an affectionate farewell to his friends, he died with composure, and in full hope of a joyous immortality with all mankind.

The fraternity of Masons, of which he was a member, attended in the usual forms on his funeral. A discourse by Rev. S. R. Smith was delivered from 1 Cor. xv. 26, to a very numerous and attentive auditory, who evinced their respect for the deceased, and their reverence of his virtues. His numerous relatives derive comfort from his example.

NOTICE.

The public discussion which took place at Philadelphia, between Rev. Mr. Kneeland and Rev. Mr. M'Calla, is coming from the press in six numbers, at 25 cents each. The first number is published, and is expected here soon. Those who wish to possess that interesting controversy, are requested to leave their names at this office, or with Br. Samuel W. Wheeler, No. 110½, Westminster-Street.

NOTICE TO PATRONS.

Those subscribers for the TELESCOPE, who are disposed to pay in advance, are informed, that their receipts are ready for delivery at the office.

Gentlemen who hold subscriptions for the TELESCOPE, are requested to forward them to this office. New subscribers can be supplied with all the Nos. which have been printed.

All communications for the TELESCOPE must be addressed to the Editor, and *post paid*.